

Trans: Thelie
Roubt: H. Boyd

M2272

Sat. 7-7-73
Sun. 7-8-73

Westtown Music
Barn Lunch

Mr. Nyland: Who would like to drink to Gerogie's birthday? It was on the 4th of July and were still within limits. So, Georgie, to your health-to the continuation of your health, Georgie.

Georgie: Thank you Sir.

Mr. Nyland: And may you get as well again as you were before.

You see, I think it is wonderful that we can have this week after week-all throughout the year-cold sometimes- a little warm, as it is tonight. At the same time, I feel very much as a group when we are here, and that is why I want to thank Georgie and Lotus, both, again and again. I've done it other years, of course. I all the time think of it how lovely it is to be able. Of course, it's different from the barn and we can meet any place, but you see this is already like a regular affair, almost monotonous; and every time I feel that you have to come here, with an idea that ^{it} is as if new, again and again. What we ^{can} talk about also should be new, should be ^{like} ~~(either)~~ a new ingestion of something that you have forgotten- a little reminder. Every once in a while, ^{you know,} as ~~(a rule)~~ I do listen to some of the older tapes to see what I've said at the time; or how certain subjects were handled, or discussed or questions that have been asked and----- I happened to come across a birthday meeting we had in '71 when I talked about- a little bit about myself-but I also talked about the barn as a whole and the activities and the necessity to remember that activity is just a small part. The attitude that one should have in order to make the activity useful to yourself- for your living sometimes if you can make it to build up something in the

outside world; but that constantly, you should be reminded. I say, "constantly", as often as you can, ^{because you see,} ^{you will} one cannot work all the time. You know that. Even if ~~(well)~~ try and set out with the best of intentions, and you say "Now, Now-from now on- I don't want to be disturbed any more because I want to concentrate on my inner life. I would like my inner life to have a say about myself. I would like it to develop because I know it is not developed and I want to give it a chance. I want to give it truth- I say by means of "I", I ~~maybe~~, I will be reminded.

Sometimes, I think you see, that we walk from ~~Warwick~~ to Amity- ~~Warwick~~, you see, and Amity- It's interesting- Under the shadow of Mr. Eve and Mr. Adam. And what do we do? We just walk. We just continue. Not in a car. We just continue to walk. We have an aim: Amity: We come from a section of ~~fight?~~ We want to relax that a little. We want to say that aim of Amity- friendship among us- understanding among us- as a group, working together as a group, remembering ourselves in the presence of others. Trying to create conditions for all of us; beneficial for oneself as well as for others, ^{really} ~~learning~~ to care- to love each other if one can; And we walk- and we have that in mind- and for a little while, a couple of steps.

You're all there- Amity in your heart- and you work on yourself- and you have an "I" and that "I" ^{'s} is interested, ^{you're not} concerned about you. It wants to tell you sometimes that ~~you're not~~ working. It wants to remind you, if it is there. Sometimes ^{it} ~~(you)~~ disappears and on the road to Amity and you see a house- you are interested because you wonder what kind of people are living there- ^{and} a car passes by.

You have to get out of the way. For that moment, of course, for that little while even, for a little period perhaps, you're quite definitely unconscious. You are asleep. You don't remember "I". You don't

remember your aim- You don't remember Amity.

At the same time, you keep on walking, because you have an aim that you have set out for yourself. You wish to get there; you want to get away from the tumultuous existence maybe in Warwick, even let's say, at the Barn sometimes, that you want to walk to Amity. And the flowers on the road, they distract you; and of course, they're lovely; and the beautiful day that is, you see. living for one day, closing up at night, and you see them early in the morning, opening up.

And ^{so} it happens with you. You open up. You remember your aim. You say, "Oh yes, I was going to work on myself. Where is my self? Always busy, busy-talking taking my steps and walking, getting out of the way of this and that. Not to fall into a puddle-I'm concerned also with my ordinary life. I have an inner life. I know it. Whenever I think, I feel it is there. Whenever I try to imagine Amity, I say, "Yes, I'm going there. I'm on the road. I want an "I" to tell me when it is not right, when I am too much disturbed, when-it-is-not-right, when I am too much interested in other things and not only things from the outside. Of course, they will attract my attention ^{I'll be} ~~partly~~ partly governed by the- because the road turns, I turn, because I'm walking on the road and where the road goes, I say "I'm walking but where am I, or where is "I"? Where is my inner life that I wish to develop? Where is the condition of Amity which I like to emulate, to think about, to see if I could imagine what this Amity might mean- when I get there and I-knew-my of course I say that because you might say, "I've never been there." I know my Warwick. I know my difficulties. I know my fights, I know how I have to be strong, how sometimes I have to combat the different influences which are, I know already, deleterious. But then, to get away a little bit from that atmosphere and still

have my own thoughts in my mind and they are ~~contradictory~~ every
 once in a while with Amity because I happen to think of so and so and
 I don't like him or I've forgotten something- Oh, I should telephone;
 or I made a promise- I ~~didn't~~ keep as yet or perhaps I'm getting
 already a little tired. I want to sit down. I don't want to walk, really
 do I? Do I want to get to Amity? When will I get there? At what time?
 How long-? How long is my life? Will I ~~get~~ there by the end of my
 life? ^{that} Is there an assurance ^{Is that} given to me so that I know ^{definitely} I will ~~get~~
 there in time? How do I know ^{that} I won't die? How do I know that I will,
 when I reach Amity. That's it.

I try to think of Amity, what it might mean, I try to imagine my
 "I" telling me, at times to see if this "I" ^{is} whatever I now understand
 of it, as a conscious effort or a conscious entity, as an objective
 faculty, or as something as an entity which is benevolent to me-
 loving me, caring for me, ^{and} for that reason, is ~~walking~~ walking with me; if I
 can, if I know that at any one time I would call- I would make an effort,
 if I can, ^{and} remember, I can telephone "I" and say "Are you there?"

And then, I ^{says} say, "Yes, are you there"? And then I want to understand
 that more. What is involved in my walking on the road, knowing I'm
 on the road, definitely. ^{every once in a while} There are signposts pointing towards Amity.

That's where I want to go. That's where my friends are. You
 see, many times I think that I ought to work and I cannot work and
 I must leave it alone. I must wait because my unconscious existence is
 very demanding. It requires constant attention and my ~~body~~ body takes
 care of my body and my body has wishes-my feeling, my mind-all of
^{that} it is adjusted to an unconscious living and I cannot just introduce
 something that is quite different and is of a different level than
 only when I say the thought of Amity, I stand still and I say, "Yes
 what could it be if I get there? I philosophize, and-I-say,

I speculate and all of a sudden I discover I'm not walking. Yes, but I have to walk because that's where I wish to go. ~~No~~ philosophy!. Walk! Keep on walking-one, two, three,! I walk. There is an "I". I lose it again. I say again, "I cannot work all the time. I wish to God I could work, I wished ^h ~~that~~ ^{he} could ^{tell} ~~feel~~ me how to work." I ~~may~~ maybe while I walk.

^{I've} ~~I have~~ heard about sensing- Good, I sense. I know my body ^{exists} (feels). I know it is there. I sense. I have something-but it's not enough. because what is necessary? Ah, there are too many thoughts- too many feelings. Still I keep on walking and while ^{I walk} ~~I'm walking~~ maybe, I dream, I relax, I walk in a certain way, my mind is not filled, my feeling is quite easy, just a little noticing of how lovely the ^{green?} trees are, the (leaves) and the birds, I hear it and I say, "How beautiful the day and ~~and~~ the sunshine and I'm on my way to Amity. I say I will get there in ⁱ ~~time~~ and then I get a little afraid, will I get there? Where will I be? How will I get anywhere ^{when} I now walk and will I ever reach what I want to reach before I die? And such a thought of course, is a little idiotic. Because I wish to be awake. I want to be aware of my life. I want to see what I can do about the form in which this life happens to be; and for that I say, "I don't really need it. It has -- it's very useful as long as it walks."

Then I can be aware of my life and then I philosophize and again I fall asleep and I daydream but ~~may~~ maybe I can stumble a little further. ~~walk~~ ^{or} I take off the time. I say, "I am sitting down on this stone and I'm going to settle this question once and for all because I don't want to be bothered all the time that I don't

do-
 understand what I'm supposed to ^{do} I first want to know what ^{it} is that
 I am logically, because I ~~work~~ ^{walk} ~~because~~ ^{and} I Work with myself and
 my thought, "This is me. My ^{laboratory} ~~Avatar~~." I use it for experimentation
 sometimes. I use it for sharpening my tools. I say, "When I walk,
 I am healthy. I receive energy. That energy in my laboratory."
 How can it become necessary for me to understand? How will I ever
 understand that that what I now have as that form of energy, that
 it could be converted ^{into} ~~to~~ a certain kind of energy of a certain
 quality ^{which} ~~(that)~~ is necessary for the building of that what I wish to
 build even while I'm walking to Amity, ^{so} ~~that~~ when I get there, I
 hope that I would have a ^{es} ~~K~~adjanian body. <

^{out}
 I leave my soul ~~(and)~~ for a little while. I know it is so difficult
 and I have to have something -- I call it always a scaffold -- on
 which I have to stand in order to start from there to see what is
 the necessity for the building of my soul. I'm talking about Work
 in a group. I'm talking about not forgetting that Work is essential,
^{that} ~~and~~ that for that reason, we are here; that it should not be
 overwhelmed by your activities; that you should not be overwhelmed
 by your ordinary thoughts of your ordinary life; not too much, that
 you should understand the bondage which is necessary for Work on
 oneself as a group, caring for each other, ^{and} establishing among
 ourselves ^{that kind of an aim} ~~that kind of an aim~~, to be reminded by us, by ourselves,
 by others, by the building ^{of} ~~the~~ Barn, by the surrounding. And so
 I think, on my way to Amity, I pass by the Barn and I ^{say} ~~see~~ the Barn
^{It's} ~~is~~ not right yet. There is still too much of a mixture. There is
 still some activity there. I don't want the Barn to be like that.
 I want the Barn to be quiet. The necessity ^{ies} ~~of~~ of certain correspond-
 ence has to take place, the requirements of certain thoughts ^{about} ~~(of)~~ what

one should do. Contemplation -- even a little bit of sitting down quietly and seeing how it is possible to come to myself without being disturbed by any kind of an activity around me.

I want to come to the Barn for a certain purpose. Ordinary affairs I can negotiate ^{simply} perhaps by telephone. I can come to the office, leave my message and disappear. And so, I said many times, there was the printing plant. It's gone somewhere else, better. We're a little handicapped -- I explained it the other day -- by the so-called Chardavogne Village, but that is a matter of, let's call it patience, of adjusting ourselves to certain conditions which the town board and the planning board put up and we will settle it so that we ^{then} will continue to build what we wish to build there, and particularly, let's say, the weaving because it takes and occupies a great deal of the section upstairs. I don't really want it there. It doesn't belong there. At the same time, we cannot move it as yet because that what is the village, it is not as yet ^{I would say,} our ground. We own it but we cannot do everything with it that we wish. With other words, it is not as yet sufficiently commercialized, and still that we need for some activities to be able that what we make that we don't have to keep it in a museum, but that we ~~can~~ could sell it simply to get some money as a return so that we could continue to invest it.

How long?
So we wait -- at the same time ~~follow~~ ^{we} then I say, "Can't you find another place for weaving? Can't we find another place for jewelry?" Those are the two things that are a little in the way because we have the beginnings of that library which we will make into a beautiful room. We have of course translations, different works,

transcriptions, things that have to be attended to, ^{little} publications sometimes, correspondence. ^{I say} There has to be that kind of a nerve center to keep the activities going which have to do with our place here in relation to other groups because you see it is not essential for the activities at all. That we do in Amity where we can be, if we wish, ~~to~~ be at peace. That is the kind of ^a quiet village I believe *we should have.*

And so we try to move the things out and then a thought occurred to me after discussions about the barn -- we call it the ^{Henigar} ~~Henigar~~ Barn -- and I went there and I saw it. You've seen it before, some of you, I'm sure. It's a very good kind of a thing, to have and to use it even temporarily for certain activities until we can place them in ^{the} proper surroundings. And so I would like to get hold of that barn and rent it and ~~use~~ then -- we can divide it and find ^{the} place for a variety of different activities which are partly there already, partly moving them in in the proper place wherever. We will talk about it, ^{and} clean it up because it is very dirty, utilize everything that we can.

You see, we are thinking all the time and trying to make the Barn a center for us and also to combine if we can activities together so that we can remind each other. That is an aim. We talked some time ago about the greenhouse. That is another aim. That is not primarily commercial. That is for plants. It is for flowers, ^{it is} for fragrance. It is for stimulation of colors. It is a means to sit and contemplate if you wish and come to yourself. ^{It is} a means for different people to work and make something grow, and to open the greenhouse up for group activity, for that what is needed in order to establish that kind of fellowship, let's call it wishing to

work together, wishing to understand each other why we do this, to be reminded all the time about Work without having to Work all the time and at the same time having the chance to be stimulated.

That is why we do these kind of things. We will listen to the sound as produced by these kinds of activities when we work together and the different people are members of the group.

And so I come to another question. We've talked about the school, because we have children. We want to take care of them. Of course we have the nursery. It became a little bit of a hodge-podge at the time, and I simply decided that we should stop what I called little children at a certain age. It left of course those children. Unfortunately or fortunately, they grow up, and they had to be cared for; and ~~the~~ then they came to school age and then education. And then we consider what can we, as a group, do? Public School? Believing in the educational system as it is now as comparing it to a possibility of extending influence of father and mother instead of relying on the school, and teachers; because, after all, we have children to become part of one's family, to remain as much member of the family because father and mother are there - fundamentally interested in their growth and not wishing them to go to a school and temporarily lose contact, and perhaps at school, not always being exposed to the kind of influences which are useful for each child, And if, therefore, we could organize a kind of arrangement - I don't even want to call it a school - I want to call it a gathering in which the fathers and mothers teach because they are concerned and there are enough among us who can teach very simple things.

And then one says, Yes, but the law. So we investigate the law. What is necessary for us as a so-called a school, to be able to educate our own children in the way we would like, and protecting them in many ways and keeping the bondage which there exists between the children and the family when they are young, that they can retain that kind of

a bond with their family as long as possible until they have grown up enough and have profited enough by the knowledge which exists ~~xxx~~ and can be given to them in order to educate them.

So, what is the law? We have several people here with degrees. There is a certain necessity of giving so many hours a day under a competent teacher who has a degree or some kind of a certificate. I'm not quite sure as yet what we can do and what Albany will allow us or even what the school district here in Warwick will, but I think it is worthwhile^{to} investigate and I do believe that if we conform to just ordinary principles of teaching children how to read and to write, that we already have crossed a great deal of the difficulty. And so the next thing we'll assume, that we now can establish a framework which is legally correct because I don't want to violate any law, and within that framework, we now try to operate. How will we operate?

I say, the emphasis of that kind of education has to remain on the parents and so anyone of the children wishing to participate in this kind of an edifice - and we have arrangements with a little church in Amity - where we can do it, where it of course is required to make some changes and adapt itself to that, and see that we are, you might say, in relation to the congregation or to the trustees of the little church, that we are in conformity with their wishes. But that, of course, we can do quite easily. The main thing is the teaching. I would like the fathers and mothers to understand that they have a responsibility. That is something that belongs to them - the whole educational system; and if we actually could teach our children in such a way that they still remember their father and mother being interested instead of just helping them a little bit with their schoolwork, and for the rest, leaving it to a teacher, who of course, can be quite competent; but it is an entirely different thing when one has one's own child to teach or can imagine what it is to teach other children when

you have your own child, and when you have those problems which are of course staring you in your face, and so the parents will have to get together. And they have to talk and straighten things out, and we have to establish a certain curriculum - and we have to establish responsibilities and we have to see who is wishing to do it, and who isn't. And we have to see who can then send their children to that little bit of a school because, if they cannot do it, if for some reason or other they don't want to do it, their children will not come to that school. They simply have to go to the public school, wherever; but if they wish to profit by this possibility, which I think is a logical one, to set it up, to see if it can function, even on an experimental basis, the same way as we tried with the nursery, and after many difficulties, finally, things got straightened out.

I would almost say, we are still growing up and we are still learning; and even if we, as father and mother, have not really thought about the necessity of teaching our own children, it may be a new idea and it may be also contagious when people start to realize that the responsibility should extend this far, not just having a child, and not just taking care of it when it is young; but when it starts to grow up, and starts to reach the age of distinction, and starts to ask real questions, and really wish for some knowledge which can be given, in a certain way, a variety of different subjects which we can teach, because together, all together, if we are willing, we can teach a great deal because we are, as a group, quite competent. We can teach them also handicraft. We can also take long walks with them and study nature. We can even go swimming with them. We can even take care of them and let them listen to some music or we can talk about art and gradually make them learn how to draw or whatever the little creatures, the tots, and those who grow up, gradually can become, under the influence of our love for them, our love as father and mother.

No school teacher can be a substitute. I'm not saying that they cannot love children but I do not wish a system. I want a flexible relationship - so flexible that, within the framework, which is allotted to us by law, that we can come to conclusions perhaps after many hours of talk and disagreement, but you see which are the principles which are important.

I say, it will help our group to become closer and closer together for one aim: how can we teach our children to prepare them for the possibility of a life that necessary to be understood in the light of a life on Earth and perhaps then it can be made gradually clear that that what is life is eternity also for little children so that when they start to grow up and they have material to work with, that they are in contact with something, not by the usage of words, and not having too many explanations of a theoretical kind, but they then, because there are ^{in?} teachers who understand as father and mother, and their teaching relationship, that what is necessary as a performance to illustrate it by means of being an example: in the first place of learning; in the second place, as a man, or as we say also, a woman - meaning by man, that what is any personality, or sometimes hoping that that what we are and supposed to be could resemble a little bit of an individuality, a little bit of consciousness and conscience mixed with our unconscious state as so called teacher, and giving with affection, with love, with understanding, with a wish for ~~xxxx~~ these little children to grow up and to learn to understand life as life is in reality. And to help them to understand work in the sense, not necessarily Work on themselves, but that they have respect for Work as we try and then can see what perhaps, sometimes children are very open & that they can understand what is this group up to.

The school will help, a school of that kind, but how? First we have to agree or rather first we have to have the permission, then we'll

have to get together. We will talk, each person who is interested, primarily those with children who of course could become then interested. And then, where? In what way? What do we have to furnish in a little building? What is the time we should teach? What kind of children? What kind of classes? If there are too many? Differentiating? Can we do it with time, with volunteers? Can we do it by giving a little money in order to sustain those who need it? Maybe fathers and mothers can contribute it? Or they can contribute to the general maintenance of such a little bit of a place, although it can be beautiful and lovely and painted right, in good colors and in taste. And whatever is needed for that should come out of the totality of our, let's call it, financial ability.

For me, it is a group question and whatever money has to come, it will come out of the fund, and to what extent parents can help to the extent that they are able, of course they will help because it is a necessity for them also to see that we do the things right. I only want to mention that. It's one of the aims. It's one only of the different things we are trying to do, constantly, trying to tell each other and constantly trying to hold up in front of you the idea, the sign on which is written 'Amity' - friendship, understanding, living together, at a certain level, as friends, as a willingness to give. Sometimes friendship is defined as a willingness to give your life to save a friend.

Of course, that's idealism. We won't reach it. We have our feet on the ground. We're just ordinary human beings, but we have a little bit of an idea of what is meant by Work on oneself, the ability to make something that is useful, and to build something that can become a place where life can continue to exist after death - a willingness to study architectural necessities for the building necessary for a soul, a description of what a soul might be, perhaps in imagination a little

bit or sometimes profiting by a description of the surroundings in which souls apparently seem to travel. And all of that will give us a certain indication and I hope a wish to Work more, All descriptions of any kind of a spiritual world existing now, or existing as omnipresence, everywhere and always in one moment of existence, or whatever theoretical questions we want to introduce, that all of that simply means that if that can exist and is in existence and we can find out what it looks like, maybe we will be able to prepare for living there or to build a soul in accordance with such requirements, provided you know enough of ~~xxxxx~~ (CONTINUED ON PAGE 15)

how to build because simply wishing for that kind of a condition or a description of that what exists as a spiritual world even if it is beautiful, even if there are discussions about infinity and what is really meant by it, ~~it~~ does not mean that my feet will know it. My head will and my heart sometimes will give the benefit of the doubt and hope that it will by intuition understand also certain things. But you see, I walk with my feet from Warwick to Amity. I use them for a very definite purpose. I don't walk on my head and I don't float through the sky by means of emotional energy.

I've called it many times 'pragmatism', the reality of that what I now call ~~the~~ reality of my body, of the existence of that what is a means or a conveyance of my life through this world. The reason, trying to understand why this body happens to be the ~~way~~ ^{way} it is with the conditions I find on this earth and not always understanding why I have to say that I'm asleep simply because the conditions of the atmosphere does that or that what is the place of the earth in relation to the cosmic ray, or whatever the reasons may be that we happen to be here as forms of life, and not to be compared with other forms of life where the conditions of this kind of bondage ~~perhaps~~ ^{perhaps} ~~profits~~ doesn't exist.

All that is beautiful as theory and I love to read it and hear about it but I always come back to my feet because I have to stand on them and I have to know what is meant by what I call 'past', ~~and~~ ^{and} what I call 'a moment of the present', and what I still call 'that what is going to come.' Because when I walk, I am not there as yet even if I wish very much Amity to exist already before I get there.

That is why we call it 'Work.' There is Work to be done. There is Work for ourselves in an understanding first of the material we work with and the tools we use, ^{and} the necessity of sharpening them. By sharpening of course I mean that that what is available for me as my body which can be observed ~~and~~ of which this 'I' can become aware. ^W Then this 'I' in awareness can extend the ability to really wake up to the totality of myself, ^{of} that what is within my body, ^{or} for making the body transparent, simply because it wishes -- this 'I' wishes to see, to observe that what is life within, and then again and again the next step that this 'I' sufficiently benevolent towards me wishes to come -- by God, I say, loves me if I understand the relationship of the Child of God, then I wish a father, ^{then} and I wish this father to take on the form of authority ^{of being able} ~~and make~~ to tell me whether I also wish this kind of a father which is my consciousness which gradually starts to ^{develop} ~~live up~~ and then asserts its right ^{me} of guiding me and simply telling ^{that} this what is me, as an ordinary little bit of a slug, still has to grow up to become first a plant and then an animal and then a human being and then a balanced human being and then a full-grown human being with all the ^{different} ~~human~~ attributes, ^{which} ~~belonging~~ to a total man, conscious, conscientious, and ^{the} ability to be able to do and understanding then what is meant by harmony and, you might say, contentment.

'Content' -- in Dutch it is 'To be at peace.' Reden - reden means peace, to be at home, as it were. That is contentment.

All right , now ...

And so I mentioned Amity because that is the place for that kind of contentment, when I can feel at home with my friends, when I know what they want to do, what they have as their aim, what they wish to

do. We get together on Wednesdays. We talk about that. We exchange ideas. We have little meetings like this sometimes in New York, I'm there. Sometimes others are there. We talk about Work. Work many times can be on our lips. I see this Barn as something that will remind you, where you can read, where you can really sit, meditate if necessary even after lunch.

You still will have to have more quiet lunches. You still have to see what it is that you wish to bring to a lunch, what it is that you wish to bring to the person ^{who} ~~that~~ sits next to you so that there is, I say, words of consciousness and conscience on your lips, words which are like quotations from ALL AND EVERYTHING but words mostly which come from your own experience so that that kind of knowledge guides you, that your 'I' is present ^{to you} ~~in~~ participating in anything that you try to do even participating in your unconsciousness, your constantly unconscious state which will remain as long as your body is walking on this earth, but from the standpoint of 'I' ^{every} ~~only~~ once in a while poking you in the ribs and saying, "Don't forget." Simply ask, "Where are you going?" And maybe you don't always know where. You may have forgotten ^{or maybe you} ~~(only) to~~ make a mistake. Maybe you say, "I'm going to Amity." I don't think your 'I' would agree with it.

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Amity, maybe ~~it is~~ a little bit of a way station. It's all right. You can stop over there. But isn't your aim God? Isn't your aim courage, what we call heaven or certain parts of the spiritual world where you have more understanding and ability. Isn't it Gurdjieff who says in the fourth and the fifth obligation that you have to try to find out after you have settled your own affairs regarding your three centers, that then, as it were, the task of

a universal kind really begins and indicating and implying different levels ^{of} (and) existences of a spiritual kind, without determining ^{them} but indicating that there is a possibility of growth from one place to another and in the understanding of what is required for a soul to be in helping to maintain the universe and to help alleviate the burden of God, the Father Almighty, All Loving Endlessness, and that then this state being described as Mar ~~to~~^{ta}i which ~~perhaps~~^{is} like a level of being, a 'locale' as some of those little books called such little sections of a spiritual world, Locale number three maybe or who knows, number seven, or who knows how many different levels of being exist theosophically -- maybe seven, maybe ten, maybe three, total? As we sometimes say, ordinary life, unconsciousness on earth with the possibility of becoming self-conscious, the second cosmic consciousness in which the totality of all life existing is encompassed and understood in its attempt to be as life and to free themselves, such creatures who have that wherever they are in the cosmos to understand their bondage if that exists until they then can come to ^{or} (that) universal understanding ^{where} of universal world, a world of real being, ^{where} God, maybe a hierarchy, ~~maybe~~ the archangels bring you there. Maybe they are the guides who lead you through the cosmos, ^{to} cosmic consciousness. Who knows? Maybe three layers? Maybe three times three layers? So that we also understand a little bit of what is this Law of Three, totally nine, totally understanding the enneagram of what is meant by the totality of an enneagram indicating what the different divisions and the lines which are communicating. Always the question of the one, four, two, eight, five, seven as a Law of Seven existing being substituted afterwards by the Law of Three, and the Law of Three which goes through the cosmic consciousness to become one

in universal consciousness of helping His Endlessness in the understanding of the endlessness of one's own life, alleviating that what is needed to be helped to return wherever necessary with whatever knowledge is required to help those who actually wish to work and develop themselves and try for an understanding of their life because at the birth of a soul, there is also a cry like a child. It is in darkness. It is not understood at all by the father and mother. It is that what appears as an indication of the wish ultimately to become free. That is the cry one hears when one enters into the Kingdom of Heaven because even there one is not immediately placed at the feet of God Almighty. There are still many angels, many archangels, many all-quartered maintainers, at least four of them, many difficulties to overcome, the Impartial Mentation chapter, that what is needed for the growth at the time for Beelzebub, four or maybe a fifth, maybe totally seventh.

Who knows where Gurdjieff is? What can you think about? Do you wish to think about the possibility of his existence? Do you want to ^{conceive it} ~~consider~~ in your own mind and your feelings, in your heart, that you wish that he could see you, that he could, as it were, take the time off in his timelessness, to visit you? Do you ever dream about him? Do you ever visualize how it might be if he came to your little room?

You see, sometimes we talk about God coming to the inner, inner chamber; God sitting on the other side of the table with the Book of Life, your life, open at the page of the moment and reading in His way only by rates of vibration, giving you indications, not necessarily always a result but of that what is in existence as life exists by means of radiation, conveyed to one as radiant,

sent you by God as emanating because He, as God, being omnipresent and omnipotent and omniscient, is living in emanation.

Do you understand that aim? What is it for one that one wishes, That an 'I' can be with one, that you can, I say, telephone it any time that 'I' has a telephone number for ordinary people wishing to Work. It is a common one. You can look it up in ^{books} ~~books~~. You can find it in some kind of a directory. But you see, a little period in which a telephone number seems to be too busy, or at times you've lost the number and you come back again and again to the wish to communicate, to create 'I', to say, "Let it be there and let the creation be good," at the end of the seventh day. And somehow or other it may be destroyed or ^{received} ~~received~~ or not always be there until you change.

What is necessary for the permanence of 'I'? Devotion; that is, the determination that I wish this, as Gurdjieffian idea, to become part of my life. That is the wish of the group that all members belonging to it could become devoted sufficiently because if they don't, I've said it several times, if they are too negative, if they are too, let's say, disenchanted, if they are disappointed, if they have other things to do which they wish to do, I hope they leave, I hope they leave very quickly, because we do not wish them. If they wish to stay, there is something that is necessary. I call it 'devotion for Work', not acquisition of knowledge. I don't care about that. I don't care what the interests are. I'm interested in aliveness ^{as} ~~and~~ experience, in relation to objectivity.

And so devotion for me is the word for 'I' to stay. When I then create it, I can count on it. And as a question of recognition of my devotion, this 'I' sends me a private telephone number so

that I can call any time because it's my 'I'. ~~No~~ No one can interfere. Whenever I now wish, I call on it and I say, "I need your help. I'm up against it. I'm too angry. I'm hysterical. I'm stupid. I'm foolish. I lose energy head over heels. I don't know what to do." I call and this is an honest sincere call. It is like an emergency. I wish my 'I' to come there. This 'I' comes when that what is the telephone number is made up of three different numbers coming from three centers, ^{and} all together forming three, three, three. 'I' will answer the phone. 'I' will come. 'I' will participate. 'I' will guide. 'I' will be benevolent. 'I' will be kind. 'I' will tell you because 'I' will have that kind of patience and it will say to you, "Come to me. I am here to help you. I can tell you about all the different locales, localizations, the level of being. I can give you all kind of information. I can give you all kind of stimulus about what is in store for anyone who wants to live (clear-^{really}ly)" And every once in a while, we can go to school and study. And then don't ever forget that you are still walking between Warwick and Amity, but I wish to be with you because I know what it is, how to walk and to get tired, how to walk and to fall asleep, how to walk and to wish to sit on a stone and cry and rest a little. But I will, and it's strange to say and it sounds a little religiously, I will carry you.♥

So I hope we can Work. I honestly and sincerely hope it . I wished you would remember every once in a while, because now you remember, it's easy. But you have to remember tomorrow; you have to remember on Monday; you have to remember every day of the week really so that on the Sunday you can see and look back of you that what you have gone through you can say, "Yes, my creations were worthwhile because it had to do with the possibility of evolution and on the Sunday I ~~(happen) to be~~ present to myself so that on ~~Monday~~ ^{Monday} I ^{will}

will be able to telephone whenever I wish.

You know Gurdjieff is really very beautiful, such a lovely man, so honest, so wishing really to give without any *arrière pensée*'. Take care of your real self. Try to hold on to that when you find it. Try not to soil it. Try to keep it as a treasure. Bury it when necessary, when there are ~~(little)~~ earthquakes, but always know where to find it when you wish to dig it up for the fulfillment of the Law of Creation.

To Gurdjieff. And so I wish you a good Sunday tomorrow. I hope you can Work. Goodnight everybody.

Sunday

MR. NYLAND: I'm always interested how it comes that there is at a certain time such a hush of silence and it ~~does~~ down from way up to absolute silence for a little while. How is it? Do you affect each other that way or is there a kind of a ^{Zilno-trago} ~~general~~ that all of a sudden appears and you can't breathe? Or is it contamination? But then of course I have to fill the empty space.

I don't want to say too much today. I think last night, I said a great deal. I meant every word that I said. The question of devotion ^{is} ~~(can)~~ of course very important for me and it should be important for the continuation of the group as a group as establishing a possibility of a level which is not so easily destroyed so that when we are now working towards that that we keep in mind that whatever we do should already have in it a ^{me of} ~~valuable~~ permanency, at least more permanency than just a superficial getting together,

and when I die, that you just disperse. And for that reason it's interesting to see what happens even now when certain things take place which you do ^{not} agree with or you cannot agree with, ^{or} you have your own opinion about it or that you feel that certain things do take place which you want to change and perhaps can't change or that you think as far as the principles of Work are concerned that you are not in agreement with Gurdjieff, and in general, whenever you have complaints about yourself and that of course is your own conscience but also about others and keep on weighing and weighing to see what they are doing and have done and you come to a conclusion that perhaps it ought to be different.

Don't you think you owe ^{it} to your own responsibility to discuss or to mention it to see if anything can be done if you are serious about it? Sometimes I just get statements, "Well, I'm kind of through with it and I'm going away." I don't think it is right. If I get through with it, I want to find out actually if that what I wished to get through with can still be changed if originally there was an impact on me which said, "It is right. I think it is in the right direction." Then when it ^{goes} in a different direction, I want to find out what it is. Is that what I have misunderstood the cause or if it is that I have changed. And even at that I think before one makes a decision of that kind, there is a certain necessity of discussing it or to find out why a change is taking place. There's no difficulty about understanding that things are changing and that definitely regarding this group, we are different compared to five years ago. But at the same time if we understand ^{what is} the principle ~~for~~ oneself, then we come to the question of devotion. And devotion does not mean that you have to be here

at the Barn. It means that you have to have in relation to your own inner life a devotion of wishing to build up your inner life in the best way you can and then Gurdjieff can help you if that appeals. And the Barn can help you sometimes when you are here and get on the right influence and sometimes it cannot help you, and your honesty will require that you say, "I cannot be devoted to that what I originally hoped for and it is a disappointment to me." Then I think it is right to discuss that ^{or} ~~(but)~~ not as yet make up one's mind but at least remain flexible.

Some of you know that I left the foundation in New York for ^{very} definite reasons. But for six months before I left, I talked about it every week. ^{And} I felt it was necessary to illustrate for them with whom I was working at the time to say that that what I thought was this and that and disagreed and could not agree any further with what they did. That was my conscience because that was just about all it was. There was no particular reaction to it and I finally came to ^a ~~(the)~~ conclusion that I have to leave because I don't believe this way that that what one talked about there was in the direction Gurdjieff indicated.

So for that reason I hope that when you read ALL AND EVERYTHING, when you sit and contemplate and come to conclusions for yourself, that you feel that it is possible to continue to Work and that perhaps by an understanding of the application of Work, you will get more knowledge and insight and definitely an understanding regarding your life, then I think the road is still straight and you still can continue on it. But if at a certain time, the difficulties become too much that you feel that it has no longer

any particular value for you and what it may have had in the past that you cannot place it anymore, then I think you have to come to conclusions for yourself.

This group can only continue to exist when there are enough devotees and that those who come new into this group, they'll find an atmosphere of understanding between different people who then wish to continue that Work on themselves and in the presence of each other.

I would say logically I do not wish anything -- I do not wish any continuation ~~for~~ Gurdjieff's ideas than only ^{when} those who want to continue with it are sincere about that. I have no desire to even, after I die, to be blamed for what I have done or even to be respected. Neither have I any desire to be respected now. The emphasis for us is on Work on oneself. That is the respect you have to give to yourself. All I do is to help you to remind you. That is what we talk about all the time. Therefore, ^I don't mind anyone wishing to leave and go (in) different directions if their conscience dictates that. But when you're here, devote your time the best way you can in the direction of objectivity because that happens to be the idea underlying all (the) ideas of Gurdjieff. By that I mean that this subjective world has to be left at a certain time of one's life at the end of the life of this earthly existence and then it is a question (of) what are we going into because we will leave this body and since this body represents subjectivity to us, we will leave subjectivity. We will leave an earthly existence. We will continue in a form of life, in a form as that life ^{as} (that's) still part of a totality of life existing then in a form which has lighter density or which is emotionally tinted or has certain

qualities some of which we don't know about.

So the sole reason for wanting to Work on oneself is ultimately how will you face your own death. How will you become responsible at the time when you leave this earth and perhaps when certain questions are asked of you, "What have you done for yourself to preserve that what was a treasure ^{within} ~~for~~ yourself?" That is really all there is to it. We use any opportunity to be reminded and to hope that we can gradually understand the meaning and the aim of ~~your~~ life. In which direction you want to find it is entirely up to you. But when you are here, we have a certain coloration which belongs to this and it belongs to the Barn. And for that reason, I've said last night, I would like the Barn to be more truly a representation of the possibility of being here and to be reminded and not to be deviated when those are here by the different activities which still take place at the Barn.

How we solve such problems and how we do it gradually depends a great deal on our own understanding and willingness ^{and} to eliminate gradually more and more those people who really do not belong and they only can be eliminated not in any direct way but by their own realization that something else exists in the presence of which they have a realization that they don't belong. Then let them go because there is no reason to keep them here. If they wish to go, let them. Whatever it may mean, to what extent it will affect the group as a whole, it's far better that we have ten people who are honest and ^{who} want to Work on themselves and feel that in the direction as indicated by Gurdjieff, there's something worthwhile for them. It is better to have ten instead of hundred which are a little half-way.

We talk about nuclei. We talk about taking responsibilities by some of us. I talk many times about the possibility of giving over certain responsibilities I have to different people and I will. I've said it already several times over the last couple of years. But it takes quite some time to loosen oneself of a certain bondage with which one has started and you don't want to leave it until there is a chance that it can stand on its own feet. And at a certain time, it has to be done. At a certain time, I will die and then it is a question: what do you really wish?

It is a question then and it is a question now. What is it you wish ^{with this} ~~group~~ group? What do you want to devote yourself to? What is the basis for your work, for your wish ^{et} ~~for~~ understanding, for your wish to become a man, to solve the problems of yourselves, to be able to live a life on this earth with consciousness and conscience? I don't want to dwell too much upon that. I've said it so many times but it does need repetition, ^{when} you forget because we are forgetful. ^{you} ~~We~~ don't profit any more by what we have had. All the time you want something new, as if that what is new isn't the same thing. It may be put in a little different kind of metal like it looks as if it is new wine. ^{But} ~~it~~ is still the old principle that applies.

We are unconscious. We wish to become different in trying to understand life and not the form in which life has been poured at our conception or birth. We want freedom from the form. We want to find a language that we can understand and we can apply that can be used in our daily lives, that can change us by such application so that gradually ^{that what} ~~this~~ potential within a man can start to grow ^{out} and develop and evolve quite definitely evolve to another

level of being. We want to try to see if that level of being can be reached now and we want to find out what has to be done not in our mind and not in our feeling but with our being - being then devoted to the possibility of an understanding because of our openness to that kind of event which can take place within the life - the inner life of each man who sincerely wishes to become truthful about himself and can include in his attempt the life of other people.

That is our problem. That is what I mean by devotion. That is what I hope for, as having a permanent quality that you can continue to exist even if all of us would leave the Barn and if, in the meantime, while we are here, there are others who might wish to continue, that it still could continue because Gurdjieff died; still the ideas remained alive and they can continue regardless of his appearance on this Earth.

I hope you can Work that way this afternoon. I hope that when you have ears, you can listen and make it go sufficiently down within you that there in your inner life, your essential essence, it will be digested and that then there is a wish for something you can call it "I", you can call it objective values. You can call it a new reality, to help you, to guide you, to tell you what is this in life now, as manifestations, and what is required to dissolve the bond which now binds you to the form in which you happen to live and which is one's present behavior either physically, emotionally or intellectually.

I would almost say: Long live Gurdjieff. If you wish, drink to that.

END TAPE

Transcribed: Mollie Wolfe